

A
FUNERAL SERMON.

Opening the
Nature and Grounds
OF
ASSURANCE.

Occasioned by the
DEATH
OF

Mr. Philip King, Minister
Who Departed this Life, No-
vember, 8th. 1699.

By JONATHAN OWEN.

LONDON:

Printed for Tho. Parkhurst, at the Bible and
Three Crowns in Cheap-side near Alectors-
Chapel. 1700.

To the Church of Christ, Congregating in *Dead-Mans-Place Southwark*, the Author wisheth, that all Grace and Peace may abound.

Beloved in our Lord,

GOD by his merciful Providence hath yet continued us together in the sacred Bonds of the glorious Gospel; and it is my earnest Prayer and Desire, that we may stedfastly keep the Unity of the Spirit in the Bond of Peace and Love. Amongst the many Afflictions which have attended my Course in the Ministry, this hath been none of the least; to wit, the too little Service which I have done for Christ and immortal Souls; yet I thankfully acknowledge to the God of all Grace, it is none of my Fear, that I have laboured altogether in vain; some of you I have espoused to Christ, others

The Epistle.

by my Poor endeavours have been built up in him; what the Blessed Apostle writes to the Corinthians is verified in some measure amongst you, 1 Epist. 1. Chap. 27, 28. yea God is my Witness, I wou'd gladly spend and be spent for you, it's Ability and not Will which is wanting to Answer your affectionate Expectations in all things; when your Sympathy somewhat eased me, the Lord directed, you to one richly anointed for his Masters Work: But ah alas! Mr. P. K. is removed in the Morning of his Days, in the Twenty Fourth Year of his Age; when your Eyes and Heart were much upon him, it may be too much, for to know Ministers after the Flesh is the speedy way to be rid of them; those Feet which were beautiful in bringing glad-tidings, shall walk with you and speak to you no more: O that all such humbling Providences might be wisely improved! The Voice of the Rod speaks loud and plain, comply with it for the Lord's sake; for what Reasons I was loth to undertake this Province you know; but I can deny no reasonable Request to your concurrant Desires; and now what you all would have,

The Epistle.

have, hath not only come to your Ear,
but also to your Eye, and into your
Hands; it may be this will abide with
many of you, when shortly it will be said
of me, as now of the more Worthy,
that I am gone also: What may be the
censures of some I know not, and if you
be profited I shall less Matter. This
with hearty Prayers for each other; is
what I propound, and desire, whilst I am
Living; and your

Unworthy Pastor,

Jonathan Owen.

*Books lately Printed for Thomas
arkhurst at the Bible and Three
Crowns in Cheapside near Mer-
cers-Chapel.*

MR. *Adams's* Funeral Sermon.
A Discourse concerning the Redeem-
ers Dominion over the Invisible Worlds;
some Part whereof was Preach'd on the Occa-
sion of the Death of *John Houghton* Esquire.

Dr. *Bates's* Funeral Sermon.

Mr. *Mead's* Funeral Sermon.

All Four by the Reverend Mr. *John Howe*.

Of the Shortness of Time. By *F. Fuller*.

Mr. *Bradford's* Eight Sermons Preach'd at
St. *Pauls*, at the Lecture founded by the Ho-
nourable *Robert Boyle* Esquire.

Mr. *Philip Henry's* Life.

Mr. *Reynold's* Minister of *Notingham* his
Life.

Mr. *Math. Henry's* Discourse of Meekness.

Mr. *Joseph Barrett's* Funeral Sermon, to
which is annexed his Life, &c.

A
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JOB XIX. xxv.

For I know that my Redeemer liveth.

HOLY *Job* was an eminent Instance of Grace, he had this singular Honour put upon him, *viz*, Heavens Testimony that he was a non-such for true Piety, *ver.* 8. Never was Saint upon Earth exercised with Afflictions like him; they came upon him as the Waves of the Sea. The *Sabbeans* and the *Caldeans*, Wind and Storms swept all away; his Wife seemeth to be spared only to add

to his Sorrows; all his Friends were miserable Comforters, such that added unto, and aggravated his Calamities, *Chap. 16. 2.* His admirable Patience doth thus appear, to wit, in all he exalted God, and debased himself, *Chap. 1. 21.* *The Lord gave, and the Lord hath taken away, and blessed be the Name of the Lord.* *Chap. 7. 20.* *I have sinned;* there is his great Self-abasement. In this Chapter, he proceeds to maintain his Integrity against *Bildad*; he chargeth *Job* very high, he loads him with black Crimes, and numbers him with the vilest of Men, such that knew not God, as you may see in *Chap. 18.* But to fall upon the Text, it contains the Reason of his Defence and foregoing Option, and the Grounds of his inward Support under all his outward Afflictions. Therein more Particularly you have Two Things.

1. A full and Clear Confession of *Job's* Faith. Respecting the Person, Office, and Glory of Jesus Christ; his Person, that he is really and truly God. So he expressly calls him, *In my Flesh shall I see God*, ver. 26. His Office, a Redeemer of lost and inthrall'd Sinners; his Glory, both Present and Future; his Present Glory, a living Redeemer; his Future, in the latter part of the Verse, *He shall stand at the latter Day upon the Earth*: i. e. He shall come in our Nature to Judge the World, and Triumph over all his Enemies.

2. You

Death of Mr. Philip King. 9

2. You have here, the Nature, Kind, and Degree of Holy *Job's* Faith, it was not a common but a special Faith, not a dead but a living Faith, not a weak but strong Faith, not a doubting but a Plerophory, a full Assurance of Faith, *I know that my Redeemer liveth*; having thus briefly open'd the Words, behold an Ocean of spiritual Matter presents it self, we may venture to Launch into it; and how pleasant will it be, if we are wrapt up in the ravishing Contemplations thereof, as the Deceased often was in such Work; and that remarkably, in his last Discourses upon glorying in nothing but the Cross of Christ. The

Doct. *They are great and rare Instances of Grace, who like Job, can say, They know that their Redeemer liveth, i. e. That can say it upon Scripture Grounds. Would to God we were all come up to this Grace, since it is possible with a Holy Ambition, let us aspire after it.*

The Method of prosecuting this Point shall be thus, if the Lord will.

I. To Premise two Things for Illustration.

II. To set before you the Scripture Foundation of a well-grounded Assurance.

III. I shall confirm this Truth, by demonstrating the greatness and rarity of this Grace.

IV. The

10 *A Funeral Sermon on the*

IV. The Practical Improvement of the whole, with respect to the sad Occasion thereof.

The two Things to be premised are these.

1. There are but few that can say from Scripture-Foundation, *They know that their Redeemer liveth*; this is not more sad then true, it is facile, easie and common to repeat the Words, but it is peculiar and rare to find those who upon the like footing as *Job* can thus express themselves; *Zeph. 1. 12.* There God speaks of searching *Jerusalem* as with Candles, which denotes the exactness of the Scrutiny, so if we make the most diligent inquiry into the Lives and Experiences of most Men and Women. O where are the Persons that can or may thus warrantably declare themselves; *I know that my Redeemer liveth*, among them that profess Christ in a more exact way then others, that hear more of his Person, Office, and Glory, as Redeemer; even among these it is a rare thing, most are but come up to Hopes, and but few to the *good Hope through Grace*, that which maketh not ashamed, *2 Thess. 2. 16.*

2. For as I would awaken all, so I would not cast down any of Christs weak Lambs. We that Preach the Word, must with *Boanerges* Thnnder, and with *Barnabas* speak Consolation to you; therefore know, it is possible to be interested in Christ, and not be

Death of Mr. Philip King. II

be fully assured of it; Assurance is not of the Essence of Christianity, it is but accidental, like *Benjamins* Mess, it is a peculiar Favour; they were as really *Josephs* Brethren that had it not as he; you may be of Christs Brotherhood by adopting Grace, and yet be without it: If Assurance were of the Essence of Grace, then none could be saved but such; this makes the number of the Blessed Saints Ten Thousand Times fewer then they are, it excludes all Dead Infants out of Heaven; indeed what the Apostle saith is remarkable, *1 John 5. 10. He that believeth on the Son of God, hath the Witness in himself:* But consider, as it is spoken of Adult Persons, so it refers to the Three-fold Witness spoken off before; viz. the Spirit, the Water, and the Blood, now every Adult Believer hath this Witness in himself; but alas, it oftentimes so falls out, that the Ear of Faith is so Deaf, and the Eye of Faith so dim, and Hand of Faith so weak, that the renewed Believer neither hears, sees, nor receives his own Mercy's as he ought; many a doubting Saint hath got safe to Glory, when carnal Confidants have dropt iⁿo Hell-Flames; a Child may be born Heir to a great Estate, and by reason of his Infancy not know it; it is Birth and Blood which gives right to it, not the present Sense and Knowledge of the thing; this renders the Matter comfortable, the other makes the Thing sure; thus much of what I thought needful to be Premised, but

but few know upon Scripture Bottom, *that their Redeemer liveth*, it is possible to be savingly interested in Christ, and yet not know it certainly. I enter upon the second General.

2. What is that Scripture-Foundation, which this full Assurance of Faith (*I know, that my Redeemer liveth*) must be Built upon. Here take Notice, for it is without Controversie; this Assurance hath its Original in Grace, and not in Nature; true, a natural Man may be endued with great Knowledge, his Head may be full of Speculative Understanding about Divine Things, he may come under very powerful and common workings of the Spirit, and yet be without a Foundation for this; so much the Apostle declares, *Heb. 6. 4, 5*. Now that I may set this weighty Matter before you in the plain Light of the Word, to know that ones Redeemer liveth, it is and must be built upon this Threefold Foundation, *viz.*

1. The saving Knowledge of Christ.
2. The appropriating Acts of Faith.
3. And the Witness of the Spirit.

1. Christ Jesus in his Person, Office and Glory as Redeemer must be revealed to that Soul: Without this Manifestation of Christ no Man can say it; though ignorant and confident Persons may Orally speak the Words, but he that doth it with this Faith, must know
in

Death of Mr. Philip King. 13

in whom he believeth, 2 *Tim.* 1. 12. The Glory of God, in the Face, or Person of Jesus Christ, must shine into that Heart, 2 *Cor.* 6. 4. *For God who commanded the Light to shine out of Darkness, hath shin'd into our Hearts, to give the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ.* All this is evident from *Jobs* Confession, let me consider it a little farther.

1. He knew the Lord Jesus Christ in his Person; *i. e.* He knew him to be really God, eternally, naturally, and essentially God, therefore he expressly so calls him; *ver.* 26. *Though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God: Whom I shall see for my self.* The glorious Display which Christ will make of himself in the latter Day, all shall see, some to their Eternal Horror and Confusion, and some to their Everlasting Joy; all the redeemed shall see and enjoy Christ, then not one shall be disappointed or missing; but those who are seal'd with the Holy Spirit of Promise, they know it assuredly; *Whom I shall see for my self,* *ver.* 27.

2. A well-grounded Assurance, includes, not only the Knowledge of Christs Person as God, but also an Acquaintance with his Offices as Redeemer in both Natures, the Lord Jesus by Eternal and Fœdral Agreement with his Father, is become a Redeemer; Holy *Job* had the Knowledge and Fore-sight of

14 *A Funeral Sermon on the*

of this, he not only acknowledgeth Christ to be a Redeemer, but he confesseth him to be his living Redeemer. Christ redeemeth his two ways, by Price and Power, by the Price of Satisfaction paid to the Honour, Law, and Justice of God; to his Honour, by the Death of one, *who thought it no robbery to be equal with him*, Phil. 2. 6. To his Law, by the perfect Obedience of Christs own self, *who was under it*, Gal. 4. 4. To his Justice, by being made a Curse, *i. e.* his induring the Substance thereof, Gal. 3. 13. As thus by Price, so by Power the Lord Jesus Christ redeems Souls, he hath already conquer'd, Sin, Death, Hell, and the Grave by his Almighty Power: He is now conquering Sinners to himself by the Ministry of the Word and Spirit, and yet a little while, and the last Trump shall sound, and the Dead in the Bowels of the Earth, and in Depths of the Sea, shall hear his Voice and come to Judgment, *John 5. 28, 29. They that have done good, to the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation*; then Christ will compleat the Redemption of his People, their Bodies and Souls shall be reunited, they shall all appear with him in Glory.

3. As the Knowledge of Christs Person and Office, is included in this Assurance; so likewise, the Knowledge of his Present and Future Glory; to wit, that he now liveth, and shall stand upon the Earth at the latter Day;

Death of Mr. Philip King. 15

Day; *he liveth*, there is much in that Expression; it Points at the Eternity, Fulness and Power of Christ as Redeemer; his Eternity, that as God he hath Life in and from himself; his Fulness, that he hath Life to give to all his Members; and his Power, that, as he lives by his own self, so he will quicken the Dead, and Judge the World in Righteousness; and shew, that he hath *the Keys of Hell and Death*, Rev. 1. 18. But,

2. In a well-grounded Assurance of an Interest in the living Redeemer; the Faith of a renewed Soul must appropriate Christ to himself; see how *Jobs* Faith wrought, he not only owns Christ to be a Redeemer; but his Faith cleaves fast to him, it grapples hard upon him, and it receives him with the whole Heart; *my Redeemer*, therein lies the appropriating Act of his Faith; *Luther* was wont to say, that the sweet of the Gospel lay much in Pronouns, *My Lord, and my God*, saith *Thomas*, John 20. 28. *Who loved me, and gave himself for me*, saith *Paul*, Gal. 2. 20. When *Job* lost all his earthly Enjoyments, he did not loose his Interest in Christ; when he could not say my Wealth and worldly Substance, my Living, Sons and Daughters; then in the Assurance of Faith, he could say, my living Redeemer; when nothing upon Earth could yield him Comfort, then his Faith fetcht it from his living Redeemer; when he was stript of all, this remain'd, and indeed it is the

16 *A Funeral Sermon on the*

that good Part, which shall not be taken away,
Luke 10. 42.

9. To constitute a well-grounded Assurance of an Interest in the Living Redeemer, there must be the Witness of the Spirit; the Spirit must not only Witness to the Person and Office of Christ as Redeemer, but also unto a Mans Personal Interest in him; not only did all the Prophets give Witness unto Christ, *Acts 10. 44.* But his Incarnation and Baptism, his Death, Resurrection and Ascension, does put this Matter out of Doubt; (but herein *Jobs* Faith excels ours,) he believed on the Redeemer to come in the Flesh, but we upon Him now clothed with our Nature; he foresaw the Eternal Word to be made Flesh, but we must believe upon Christ God manifest in the Flesh, *1 Tim. 3. last. and received up into Glory.* As this is the objective Faith of Assurance, so to inable the Soul to say, *my Redeemer liveth,* there must be the internal subjective Witness of the Spirit, *Rom. 8. 16. The Spirit it self beareth Witness with our Spirits, that we are the Children of God:* Here you have two Things, the Witness, and the Matter witnessed. The Witness is the Spirit, and the Matter witnessed unto, is Adoption; and surely Conscience inlightened and sanctified, must be the Court where this Witness is heard and received; so then, what can this Witness be, but the Holy Spirits so inlightning the Mind, and perswading the Will, that Conscience

Death of Mr. Philip King. 17

Science must conclude that Christ is received, with the Priviledge to be a Son of God, *John 1. 12. But as many as receiv'd him to them gave he Power to become the Sons of God, even to them that believe on his Name.* Holy Job had this Witness within himself, and this bore him up against all the reproaches of his miserable Comforters; thus you see upon what Foundation this Assertion is built. Can we say, *That we know our Redeemer liveth?* then Christ in his Person, Christ in his Offices, and Christ in his Glory, as Redeemer, must be known to us, then Faith must thus appropriate him, then the Spirit must thus Witness our personal Interest in him.

I proceed to the Third General.

3. Which is to Confirm the Doctrine, to wit, that they are great and rare Instances of Grace, who can say with Holy Job, *They know that their Redeemer liveth, i. e.* that can say it upon Scripture Foundation; now that such Instances are both great and rare, thus appears.

1. From their Paucity.

2. From their Excellency of Spirit.

3. From their Christian Deportment, with respect to Death and Judgment; of these a little, which also is their excelling.

1. If we consider the Paucity of these Instances they must be rare; the scarcity of a thing oftentimes makes it rare; if Gold were as plenty as Silver, it would be less valuable

ble then it is ; this celestial Jewel (a well-grounded Assurance) it is lodged in the Breast but of very few, more are Poor with much Wealth, then are Rich in the full Assurance of Faith. Since Christs Flock is but little comparatively, as he assures us, *Luke 12. 32.* Therefore the number of sealed Souls cannot be great ; as Holy *Job* was a non-such in his Day, so there are but a few such in ours. Not many do attain to Assurance, and them that are indulged with it, do not always hold it ; it is got in great Diligence, and it is kept with no less. This the Apostle plainly hints, *Heb. 6. 11, 12.* *And we desire, that every one of you do shew the same Diligence, to the full Assurance of Hope unto the End ; that ye be not slothful, but followers of them, who through Faith and Patience inherit the Promises.* Who doth not hence perceive, that our utmost Diligence, and a well-grounded Assurance, are inseparably Connexed ? Such Instances must be rare, because they are but few.

2. The rarity and greatness of such Instances of Grace, appears from their Eminency of Spirit ; and that, with Respect to their knowing, doing, and suffering the Will of God ; Scripture-certified Saints, are Persons of a choice Spirit, when Holy *Jobs* Body was rough cast with Ulcer., Boils, and Sores, then his precious Soul like the Kings Daughter was all glorious within, *Psalms 45. 13.* He upon the Dunghil, was in
Gods

Death of Mr. Philip King. 19

Gods esteem a rare Jewel. So the sacred Scriptures stile the Saints, *Mal. 3. 17. They shall be mine, saith the Lord of Hosts, in that Day when I make up my Jewels.* What the Holy Ghost remarks concerning *Caleb*, for his eminent Zeal, his undaunted Courage, and constant Obedience is applicable unto these Darlings of Heaven, well assured Souls, *Numb. 14. 24. But my Servant Caleb because he had another Spirit with him, and hath followed me fully, him will I bring into the Land whereinto he went, and his Seed shall possess it.* Mark, God seldom makes great Promises to the faithful, but his Heart is also towards their Children, *his Seed shall possess it*; so in like manner, those that are sealed with the Holy Spirit of Promise; and therefore can say, *their Redeemer liveth*, they are Men and Women of choice and eminent Spirits; and this excellency of Spirit chiefly consists in these three Things, to wit.

1. In their clear knowing.
2. In their faithful doing.
3. In their patient Suffering the Will of God; let me insist upon these a little.

1. They have another Spirit of Knowledge, than what other Persons commonly have; That a Mind savingly inlightned in the great Truths of the Gospel is necessary unto a well grounded Assurance, I need not stand to prove, *Job* witnesseth it in the Text, *I know that my Redeemer liveth*, and you have read what *Paul* saith of himself to

this Purpose, *2 Tim. 1. 12. I know whom I have believed, and I am perswaded, that he is able to keep that which I have committed unto him against that Day.* I shall not now insist upon the specifick Difference, which is between common and special Knowledge. You may be sure, it is more then gradual. *Jobs* Friends were Men of exquisite Parts, they were indued with a great measure of excellent Understanding; but in all which they have elegantly said, concerning the Nature, Perfections, Attributes, and Providence of God, how little is there made of Christ the Redeemer? But see how full, clear, and express Holy *Job* is in this Matter. Was Christ in our Nature a living Redeemer, in the Decree, Purpose, and Promise of God the Father? This *Job* knew. Was he actually to come in the Flesh, and therein to Die and Satisfie for the Sins of his People? *Job* was not ignorant of this. Will he at the latter Day stand upon the Earth, and appear in a most glorious Manner; and then shall all that believe unto Salvation admire him, and see him for themselves? Why Holy *Job* was instructed into all this, herein also lay his excellent Knowledge; as Heaven gave a singular Testimony to his Godliness, so that of the Psalmist was verified in him, *Psalms 25. 14. The secret of the Lord is with them that fear him; and he will shew them his Covenant.* The Glory of God in the Face of Jesus shone into his Heart, he knew him

Death of Mr. Philip King. 21

him to be a Redeemer, and his living Redeemer.

2. As they have another Spirit of Knowledge, so also of Obedience unto the revealed Will of God; (but mistake me not here,) I do not alledge that our Obedience is the Spring and Foundation of Gospel Assurance; no, no, the Faith of Assurance looks higher; and through all this, to expect it from thence in our imperfect State, is but lost labour; such will always be doubtful and fluctuating about it; if *Adams* perfect Obedience did not secure the Love of God to him, muchless can our imperfect; this Assurance comes in at the Door of Faith, from Faiths eyeing of, from Faiths relying upon, and improving the Person, Offices, and Glory of the Redeemer. Obedience can't give it, but it always evidenceth that it is well grounded. Remember I am shewing the Rarity of this Grace, from that excellent Spirit of Obedience, which goes along with it. And this Obedience flows from the right Principles of Faith in Christ, and Love to God; it's managed by the Rule of the Word, and prosecuted unto the Glory of God. Thus they adorn the Doctrine of God their Saviour in all things, thus they observe whatsoever he hath commanded them, and thus they desire to stand compleat in the whole Will of God; like as the Needle in the Compass, inclines to the right Point, so such is the Divine Vertue of a well ground-

ed Assurance, it prompts the Subjects of it to respect every Divine Command. The Language of their Holy Souls, is like to that of *Samuel*, 1 Sam. 3. 9. *Speak Lord for thy Servant beareth.* Or like that of *Saul*, when our Lord spake vocally unto him from Heaven, and miraculously Converted him to the Faith of himself, *Acts* 9. 6. *Lord, what wilt thou have me to do?* No sooner was the Will and Work of his persecuted Lord revealed unto him, but his whole Self, Soul and Body was engaged in it, his Head and Heart shall contrive, his Mouth shall boldly speak, and his Feet take many a weary step to propagate the glorious Gospel of the Blessed Jesus. This is that eminency of Obedience which assured Souls are inspired with.

3. As they have another Spirit of Eminency for knowing and doing, so they have also for Suffering the Will of God; the Sovereign Lord of all Things, hath wisely order'd that his Servants should meet with Tribulations in this World, I say with many, much, and great, Tribulations, *John* 16. *last. In the World ye shall have Tribulation.* *Acts* 14. 22. *Through much Tribulation we must enter into the Kingdom of God.* Those that had washed their Robes, and made them White in the Blood of the Lamb, are said to come out of great Tribulation, *Rev.* 7. 14. Now it is not the Moral Vertue, but the Christian Grace of Patience which glorifies God in Afflictions; it is Patience excited by a living Faith,

Death of Mr. Philip King. 23

Faith, Patience exerted by a Divine Love; such is that eminency of Spirit which is in a well-grounded Assurance, they according to our Lords Injunction, *In your Patience possess ye your Souls*, Luke 21. 19. *i. e.* They enjoy themselves in Christ, when they possess little or nothing else, *Job* was not only eminent for his Faith of Assurance, but also for his singular and exemplary Patience; others have been inabled to say, *they know that their Redeemer liveth*: But none (except Christ) did ever match him in Patience, though *Job* was not perfect and without fault, yet he was a Non-such for Patience; in all his Afflictions, he highly exalts the Sovereignty, Wisdom, Holiness and Justice of God; saying, *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord*, Job 1. 21. in all his Tribulations, he greatly debased himself, saying, *I have sinned*, Job 7. 20. And therefore the Holy Ghost puts a special mark of Honour upon him, *James* 5. 10. *We have heard of the Patience of Job*: Well-assured Saints are eminent Instances of Grace in regard of their patient Suffering the Will of God; let me add one Argument more to confirm this Point.

3. The greatness and rarity of this Grace (a well grounded Assurance of an Interest in Christ) further appears in their Triumphant over Death, Hell, and the Grave, with their patient waiting for Christs particular and general coming to Judge the

24 *A Funeral Sermon on the*

World. Christ hath conquer'd Death, Hell, and the Grave on the behalf of every true Believer; *Rom. 8. 37. Nay in all these Things, we are more then Conquerours through him that hath loved us.* This gashly Enemy, the grim King of Terrors, Death, must shortly be encounter'd by every one of us; as every Believer may, so them that are rightly assured can Triumph in Christ over them; they like *Paul* can give Death a bold challenge to do its worst, *1 Cor. 15. 55, 56, 57. O Death, where is thy sting? O Grave, where is thy Victory? The sting of Death is Sin, and the strength of Sin is the Law; but thanks be to God, which giveth us the Victory through our Lord Jesus Christ; Victory they have by Free Gift through Jesus Christ, the Faith of Assurance* often puts Believers upon desiring and groaning to be dissolved and why, though immediately after Death comes Judgment; yet being cloathed upon, they shall not be found naked of Christs Righteousness, *2 Cor. 5. 3. If so be that being cloath'd, we shall not be found naked; hence it is that Believers, especially such that are seal'd with the Holy Spirit of Promise, they are said to Love, and look for the appearing and coming of Christ to Judgment, 2 Tim. 4. 8. Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give me at that Day, and not to me only, but unto all them also that Love his*
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Death of Mr. Philip King. 25

appearing. So in *Heb. 9. 28.* *Christ was once offered to bear the Sins of many, and unto them that look for him, shall he appear the second Time, without Sin unto Salvation.* They Love and look for Christs appearing, like as a loving Wife doth for the pleasant return of her long absent Husband: It could be no great Matter for *Job* to Die, for it was but to go to his living Redeemer; it could be no terrifying Thing to him to appear at the Bar of God, for he not only kept his Integrity unto the Last, but he knew that his powerful Advocate and Days-man was his living Redeemer. Thus I have finished the Doctrinal Part of this Observation; viz. They are great and rare Instances of Grace, who can with Holy *Job*, upon Scripture Grounds say, *They know that their Redeemer liveth.* Now this Doctrine might be applied many Ways, but to Contract:

1. Know that the greatness and rarity of this Grace is no effectual Bar to the thing it self; though it be great Grace, and a special Favour, yet it is possible and attainable; the *Papists* and *Arminians* erre greatly by denying the possibility of Assurance, in the true and proper Scripture Sence of it. Is not the Effect of Christs Righteousness apprehended by Faith, Peace, Quietness, and Assurance for ever? Yea *Isa. 32. 17.* Doth not the Holy Ghost expressly say. *These things have I written unto you that believe on the Name of the Son of God, that ye may know, that ye have*
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26 · *A Funeral Sermon on the*

Eternal Life, 1 John 5. 13. Is it not the special Office of the Spirit to Witness and Seal up our Interest in Christ? 1 John 5. 8. *There are Three that bear Witness in Earth, the Spirit, and the Water, and the Blood, and these Three agree in one.* Moreover, are not we required to give Diligence, to make our Calling and Election sure? 2 Pet. 1. 10. Let me add, have not some of Christs faithful Servants attain'd to it in this Life? if the Deceased had not experienced this great Grace, if he had not been one of these rare Instances, you had not been thus entertain'd, by this Subject at present. Now that you may attain to this rich Grace, and have an experimental discerning that you are in the blessed number of these rare Instances. Take this Advice.

1. Stedfastly believe, that a well ground- ed Assurance is attainable, but withall take heed of the two common Extreame, which abound much in this present Age; viz. do not with some deny the possibility of the thing, nor with others (who know not experimentally the way of the Spirit in working this) I say, do not with them presume upon it without Scripture warrant, these both must be carefully shun'd; they are very hazardous, to the Peace, Comfort, and welfare of immortal Souls.

2. Hope, that in the use of appointed means you may be favour'd with it. Say not there is no hope, as God hath not excluded you,
so

Death of Mr. Philip King.

so do not you shut out your selves. The very command to give Diligence, imports a design and possibility of the Thing; 2 Pet. 1. 10. *Give Diligence to make your Calling and Election sure.* Methinks the Grace and Authority herein contain'd, should move you to strive and endeavour after it; yea to conclude though not for, yet in so doing it is possible for you, and you in particular; do not only propound Grace necessary to Salvation in the use of the means, but level and aim at this, even to know like *Job, That your Redeemer liveth.*

3. Would you attain to this Grace, viz. (a well grounded Assurance of your interest in the living Redeemer) then with Diligence attend to the Ministry of the Word; even that which hath a Testimony in your Consciences, that it is the Ministry of the Gospel, and hath the Administration of the Spirit going along with it. Not only Faith, Rom. 10. 17. But also this Assurance comes by Hearing, and what an encouraging Promise is that which you have in *Hosea 6. 3. Then shall we know, if we follow on to know the Lord, his going forth is prepar'd as the Morning, and he shall come unto us as the Rain, as the latter and the former Rain unto the Earth.* O what hold is here for Faith, mark, his going forth is prepar'd, and prepar'd as the Morning; now how doth the Morning go forth? Why certainly, gradually, irresistably and exceeding comfortably? Why thus will

A Funeral Sermon on the

Will the Lord discover himself to the redeemed; but remember then, *you must follow on*, not play fast and loose; take some steps and then turn out of the way, but you must with this Promise, like a Staff in your hand, *follow on to know the Lord*. In this his ordinary Way he sealeth up Believers unto the Day of Redemption: Is Christ a living and Life giving Redeemer, then why may not you have Life in and from him? Hath he by the Price of his Blood, and the Power of his Spirit redeemed precious Souls: Why may not the Vertue of the one, and the Power of the other inclose and save you? Is he exalted in our Natures, then why may not you be pittied and reliev'd by him? Will he stand upon the Earth in the latter Day, and in a Triumphant Manner to Judge the World, then except the Judge be your Advocate, you'll perish for ever.

4. As the Gospel reveals Christ to poor Sinners, so put forth the Hand of Faith and receive him; you are under command to believe, and that without delay, 1 *John* 3. 23. No present Indisposition removes the Obligation, put not those blocks in your Way, which Christ in the Gospel has remov'd. What though Sinners are naturally impotent, yet who knows, but if you hearken, his Power shall be exerted; the Poor Man did not Object his Hand was wither'd, but when his Heart was toward Christs Grace and Power: He found it went out with

Death of Mr. Philip King

with the Command, and his wither'd Hand was restor'd and made whole; see *Mark* 2.

13. The living Redeemer, is Lord of Life and Glory; when the Word went out of his Mouth, you know how *Thomas* reply'd my Lord and my God, *John* 20. 28.

5. Take heed of grieving the Spirit, but understand, and examine your selves in the way of his sealing and confirming Souls. I shall not touch upon the immediate and mediate Way of the Spirits Witness, you have not only heard, but experienced the thing it self in both Parts. But ah alas, it is Ignorance of this which makes some presume, and it is unacquaintedness with this which makes thee safe in the Hands of Christ, to fear they shall be miserable for ever. O that you were skilful in this matter, the Lord lead you into this Truth, *viz.* The right way of the Spirits sealing and assuring Souls.

Now you will expect, that I should speak something of what hath occasioned this Subject; you know it is somewhat more than ordinary, two related to us, both Interred in one Week, desir'd this Text might be spoke from. The one was a Private Member, the other a Publick Person; your choice and my Fellow-Helper in the Work of the Gospel. It is not my way to speak much of the Dead, I had rather that Persons Lives and Good Works, than my Lips, should be the Trumpets of their Praises; but in this I
may

may not be altogether silent, Mr. *Philip King* for his Time and standing was a burning and shining Light, you could rejoyce in it but for a season; because a violent Feaver extinguisht his Lamp in the Twenty Fifth Year of his Age. And now, when God is cutting off his faithful Watchmen, shall not we that remain tell you what of the Night? It is evident, God hath a Controversie with us, for his Embassadors are call'd home; not only the Aged and Honourable whose Labours commend them to all judicious and ingenious Christians: But also, our budding Hopes are cut off in great measure by the surprizing Death of the rising Generation; not only the Reverend *Dr. Bates*, and Worthy Mr. *Mead*, but some of our hopeful Young Ones, Mr. *S——* Mr. *King* are gone also. Formerly God gave us many faithful Witnesses in Time of restraint, but now we have Liberty, what have we else? Now our *Elijah's* Mantels are dropt off, O that a double Portion of the Spirit might be upon the succeeding *Elisba's*. But you of this Congregation, behold what the Lord hath done, and humbly enquire into the meaning of this sad Providence; doth not this Rod loudly call for the Unity of the Spirit in the Bond of Peace and Love? conform to it for the Lords sake. I need not inform you, that the Deceased was one of these rare Instances of Grace; was not his short abode with us a live Comment upon this Text. Did not

Death of Mr. Philip 31

not almost every Prayer, and every Sermon, declare that he was upon the Cœlestial Wings of a well grounded Assurance; and so consequently as ready for Death and Judgment, as they were for him: Indeed he was of an eminent Spirit for powerful Godliness. I know not what Suffering-Work he was ever called out unto, but his Acquaintance with the Mysteries of the Gospel, his Patience in Sickness, and his Triumph in Death was all more than Ordinary; by these things we have fair warning, God help us to take it, lest worst befall us; not hardening, but teaching and humbling Afflictions are New-Covenant Mercies. So much for this Text, and Time, the Lord give you Understanding in all Things.

F I N I S.